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THE COMMUNAL CENSUS OF JEWS

Methods Used in Recent Years

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Introduction

The first census of the Jews of the United States, as it is well known, was made during the second half of the past century. No records of a local census of Jews, as far as this writer knows, have come down to us from that period. The national census of Jews, strange as this may seem, thus ante-dates the local or communal census of Jews. In fact the latter is an American Jewish phenomenon of recent origin, which came into being as a result of certain needs that arose, especially in the years following the World War. In 1936 the writer was appointed United States special census agent to conduct a census of the Jewish congregations for the U.S. Census of Religious Bodies: 1936, and the American Jewish Committee decided to cooperate in this decennial undertaking, as it did in the censuses of 1916-1917 and 1926-1927. In the course of drawing up plans for the census of Jews of 1936-1937, along the lines of the previous census, which the writer conducted, it was decided first of all, to communicate with the larger Jewish communities of the country, with a view to learning of the statistical methods used by the communities in their communal censuses, if any, during recent years. In addition, the writer communicated with the various church federations, partly with a view to learning of the census methods used by these organizations in recent house-to-house religious canvasses, and partly with a view to finding out possibilities of joint undertakings.

The survey showed in the first place that to this date no Jewish community has shown a desire to undertake a communal census of Jews as a basis for demographic or social-economic studies. Nor does a Jewish community undertake a count of the Jewish population for the purpose of determining the size of the community. In recent years, it would seem, the

impelling motive was often the desire for information needed to increase the participation in the support of local and especially nation-wide fund-raising campaigns, to improve the education of Jewish youth, to enlarge the programs of activity of such organizations as centers, or to effect a better communal organization of the community as a whole. This attitude on the part of the Jewish communities of necessity influences the character of the communal census, especially, the choice of census methods and census questionnaires or schedules. For, since the object of the census is to meet certain immediate needs of the community, the cost of the census must be small and in direct relation to the monetary value of the census undertaking as a whole. Both the contents of the schedule and the census methods, again, must not be too detailed or complicated for local persons to direct the undertaking. Finally, neither the census methods nor the schedules must be of a nature that would offend the sensibilities of the Jews or the non-Jews of the community. It is necessary to bear in mind these considerations in our criticism of census methods for communal censuses of Jews, if we are to avoid academic discussion of this important matter.

A statement of the census methods as shown by the surveys referred to above, a discussion of these, and a few new suggestions, are given in the pages that follow. The author takes this opportunity to thank the leaders of the Jewish communities and the heads of the church federations that supplied him with valuable information, and the Federal Council of Churches for its valuable lists. The author further desires to express his gratitude to Professor Morris R. Cohen, the chairman of the Advisory Committee on the Census, appointed by the American Jewish Committee to cooperate with the writer, and to the members of his committee, Dr. Louis I. Dublin, Dr. Harry G. Friedman and Dr. Alvin Johnson, for their valuable suggestions.

Chapter 1

The Family Canvass Methods

1. The Canvassed Master List.- The Jews of a community are sometimes enumerated in the following way: A synthetic or master list of names of Jewish residents is compiled on the basis of membership lists of Jewish organizations, city directories, etc. The names are then arranged by street and number, and each one is canvassed. The schedule gives the name of the head of the household and its members by sex, and often other data such as age, Jewish education, affiliation with Jewish organizations; and the data collected is not considered confidential as far as the local communal organizations are concerned. The total number of persons canvassed is considered to represent the Jewish population of the city, though sometimes a certain number is added to account for persons not reached by the canvass.

One community adopted the following procedure: The names and addresses of the heads of all Jewish families were compiled for a period of two years from lists of organizations, city directories, and through personal contacts of the rabbi. These lists were checked with the post office for changes of address and for removals from the city. A house-to-house survey was then instituted with a view to securing basic data for each name. The Jewish community was finally calculated at 3,500 persons.

A Jewish community of about 8,000 persons compiled its master list on the basis of membership lists of the Jewish congregations, men's, women's and youth societies, country clubs, clients of the family service department of the Jewish federation, and registration lists of talmud torahs.

Another community of about 10,000 Jews compiled its master list by the use of membership lists of congregations and all other Jewish societies, sale of high holiday admissions, lists of persons attending functions at the Jewish center, customer lists of kosher butchers, Jewish business establishments, registration lists of talmud torah and Sunday school, rosters of boy scouts and girl scouts and lists of Jewish children attending public school.

The principal advantages of this method are the following: (a) the procedure is inexpensive since the canvassing may be done by volunteers; (b) the compilation of the family or household schedules by name, which is the result of the canvass, lends itself to immediate and practical use by the local religious, educational and welfare societies; and finally, (c) the organization of the survey, because of its promise of immediate usefulness, is comparatively easy. The chief disadvantage lies in the fact that the canvass fails to account for unaffiliated, especially non-family persons and new arrivals.

2. The Uncanvassed or Partly Canvassed List.- In some communities, the Jewish population is sometimes calculated by means of a master list, without resort to canvassing; and in small communities, the list is often prepared on the basis of the knowledge of one or more old residents. Doubtful cases are verified by visits.

A Jewish community of about 500 proceeded to enumerate its Jewish population on the basis of the membership lists of the two local congregations, supplemented by a personal check of newcomers to the city.

Another Jewish community of about 2,500 persons calculated its Jewish population on the basis of the mailing list of the Jewish center of that city, after a survey was made with a view to establishing the accuracy of the list. Each head of family was considered to represent four persons.

Another Jewish community of about 3,500 persons compiled a master list which excluded persons below a certain age. The total Jewish population of the community was then calculated on the basis of the ratio of the age groups to one another of the city as a whole.

Another Jewish community of about 4,000 Jews compiled a master list of family heads and non-family persons. By using the registration lists of the Jewish schools, clubs, etc., and by inquiries from neighboring children, the names of the children were filled in for the names on the master list. This record is kept up-to-date by checking

against the city directory, telephone directory, membership records, and announcements of births and of deaths in the newspapers; and the sponsors of the count in that community believe that their record is 98% perfect for heads of families and about 85% for members of the families.

Another Jewish community compiled a roster of heads of families and non-family persons of nearly 2,000 and then estimated the Jewish population on the basis that each name represented an average of three persons.

Another Jewish community of about 8,000 persons calculated its population on the basis of the membership lists of the congregations of the city, after a study was made of the family composition of the membership of each congregation. A total of 1,500 persons were then added to account for unaffiliated and newcomers.

Some fifteen years ago, it may be added here, a resourceful and learned young rabbi studied the population of six Jewish communities in his district, ranging from about 60 persons in the smallest to nearly 2,000 in the largest community, in the following manner: In each of these communities he formed a census committee. These committees met with him and compiled master lists for each community. A schedule concerning age, domestic status, occupation, and country of origin, was then drafted; and the blanks were filled in for each name on the master list, by the committee members at the time of meetings when many individuals could be contacted, or during personal calls at the homes. In many instances where information was refused or where individuals were out of town, the committee members knew the basic facts and filled in the blanks. Where no certainty of information was obtained, the final report indicated an incompletion or a doubt. In this way after several weeks, a count was prepared for each of the six communities.

This method like the canvassed master list method, enjoys the advantage of practicability but the resultant count is probably incomplete.

3. The House-to-House Religious Affiliation Canvass.- City federations of churches or councils of religious education often conduct house-to-house canvasses with a view to determining the religious affiliation or preference of the residents, as a basis for planning church membership campaigns, religious education for the young, pastoral work, or the erection of new churches. Since the Jewish residents are enumerated

in these house-to-house canvasses, these undertakings deserve the attention of the Jewish communities. Some of these surveys, it is to be noted, are city-wide, the most famous being the St. Louis church canvass which covered nearly 70,000 families. It was made mostly by paid workers, under the auspices of the Metropolitan Church Federation of that city. More often, these surveys cover single neighborhoods, made by volunteers.

In New York City, the community council of religious education and the ministers' association of a district in Queens, conducted in 1935 a house-to-house survey. About 8,000 families were canvassed, by about 150 volunteer canvassers, in about three week's time, and the cost was small. The family schedules compiled in this survey gave, in each case, the name of the head of the household and its members, sex, two age groups, the religious affiliation of each one, and some other data of local interest at that time. On the basis of these schedules, the churches and synagogues of the community were later provided with lists of the families and non-family persons that claimed affiliation or preference for the respective churches or synagogues.

A similar house-to-house religious affiliation canvass was made in Harlem some time ago.

Since these canvasses are unfamiliar to Jewish readers, the writer gives below a few excerpts from recent communications to him by directors of such studies in a number of cities, as follows:

"My experience leads me to believe that you get the best results in canvassing from women...I have used students considerably with fair success....Our experience is that work done by volunteers is generally unsatisfactory." (Philadelphia, Pa. 5/25/36).

"Three men made the canvass. They were all paid....They called on about 3,000 families from which they obtained about 1,000 filled out questionnaires." (New Haven, Conn. 6/3/36).

"A small residential section of about 8,000 homes was covered. This work was done entirely by volunteers from the Protestant churches in that community under the leadership of a paid director. The cost of this canvass was very slight as the director was a full time member of our staff in charge of just such work. As you know, the work of volunteers is not entirely satisfactory, even if very explicit instructions are given beforehand as to how to proceed.

The Family Canvass Methods

"There were two items of information which we were interested in: first- the number of Protestants in that community not affiliated with or attending any church, and secondly, the number of children in Protestant homes not enrolled in any Sunday school." (Buffalo, N. Y. 5/26/36)

"One of the greatest difficulties is the apartment house problem. You may have some difficulty in calling upon the families in such multiple dwellings...if you could get Catholics, Jews, and Protestants to work together, it would simplify your problems. In any case, publicity will assist you in keeping the public mind in a favorable attitude. We used students from...university and from theological seminaries as paid visitors." (St. Louis, Mo. 6/4/36)

The outcome of a house-to-house canvass for religious affiliation seems to depend largely on good planning and a high degree of cooperation that the sponsors of the undertaking are able to awaken in the city or the neighborhood canvassed. The strength of this method lies in the fact that the census is complete. But these canvasses show a tendency to limit their scope to securing the names of the residents and their religious affiliation, so that the schedules do not permit demographic studies of importance. The latter drawback is due partly to considerations of cost, partly to the custom of using volunteer canvassers, and partly to the policy of refusing to regard the information secured as confidential, which policy forces the sponsors to abstain from gathering data considered confidential.

4. The Master List and Selected Areas Canvass.- In some cities it may be advisable to utilize both the master list and the house-to-house canvass, as follows:

First compile a synthetic or master list of heads of Jewish families and of Jewish non-family persons of the community to be studied, on the basis of lists of members of the Jewish organizations, city

directories, etc. The next step is a house-to-house canvass of certain sections of the city having comparatively large numbers of Jewish residents. The purpose of the canvass is two-fold: first, to enumerate the Jews residing in those sections, and secondly, to establish the average size of the Jewish household. By applying this average to the names of the families on the master list residing in the uncanvassed sections, the total population of the community is then calculated. It may be necessary to supplement this procedure with a special canvass of boarding houses. In every case the house-to-house canvass of the selected areas would be conducted with the moral support of all the churches of the sections canvassed.

Chapter 2

Methods Based on Vital Statistics Records

1. The Deaths Records Methods. In the past the number of Jewish residents of a city was sometimes estimated on the basis of the number of Jewish marriages performed in one year, or the number of births or deaths. In recent years, estimates on the basis of deaths have been rare, and the writer knows of no recent case where an estimate was made on the basis of marriages or births.

A list of Jewish cemeteries is secured. The burial certificates covering one year, are then examined in the office of vital statistics of the city, and the number of Jewish death certificates, selected on the basis of the place of burial and other criteria, such as names, and country of origin. These certificates are assumed to represent the total number of Jewish deaths during that year. A certain death rate for the Jewish population is then assumed, and the size of the Jewish community is finally estimated on the basis of the assumed death rate.

Another procedure, communicated to this writer by Dr. Louis I. Dublin, is as follows: "1. Distribute death certificates on file at... Health Department into two classes, non-Jewish and Jewish as determined by place of burial. 2. Distribute the death certificates of each class by sex and age groups to determine the percentage at each age that are Jewish. 3. Estimate the total persons in (the city at the time of the investigation) by sex and by age groups from the latest census data. 4. Apply the percentages found in Item (2) above to each age group in the population. Summate to obtain the total Jewish population.

"This method of basing an estimate of population upon deaths... may encounter some difficulties, particularly at the younger ages where the

number of deaths is small. It may be necessary to make use of the death rate among children for the total city population, Jewish and non-Jewish combined.

"If it is found that one year's deaths are too few, the work may be extended to include the death certificates of two or three years.

"This method", writes Dr. Dublin, "has two weaknesses: first, that it assumes there is no differential in mortality between the Jewish and non-Jewish population; second, that it depends upon an estimate of the population of (the city) by sex and age, for a year far removed from the date of the last census." Similarly weak is the assumption made without investigation that the death rate of the Jewish community is 8 or 9 or 10 per 1,000 population. Other difficulties are the following: first, in large cities the list of Jewish cemeteries secured is sometimes incomplete. Secondly, Jewish decedents of one city are sometimes buried in family plots located in other cities, and the assumption that the outgoing burials correspond to the incoming burials must be proved in each case studied.

The principal advantage of this method lies in the fact that it lends itself to estimating the Jewish population by sex and to a certain extent also by age groups; and it has the added advantage of practicability. "The method is relatively cheap and should not take much time" (Dublin),

In 1926, an effort was made in the City of New York to determine the death rate of the Jewish population for the year 1925, so that an estimate might be prepared of the total number of Jews of the city on

the basis of the number of deaths.

The method adopted follows: A total of 16 census tracts then called "sanitary districts," were selected for study, of a total of 3,059 tracts in which the City of New York is divided for census purposes. These included 8 in the Borough of Manhattan, 3 in the Bronx and 5 in Brooklyn. An examination was then made in the county clerk's offices of the enumerators' population schedules of the 1925 New York state population census, with a view to selecting those schedules which represented the Jewish residents enumerated in those 16 tracts. The selection was done on the basis of names, but it was believed to be accurate since the census tracts chosen were in the first place heavily populated Jewish neighborhoods. The total population of those 16 tracts was 206,436 persons, and of these, on the basis of names, 152,327 were considered Jewish. The next step was a tabulation of all Jewish deaths of the City of New York in 1925. This was done not only on the basis of the place of burial, but also the following were taken into consideration: The name of the decedent, place of birth, mother's maiden name, nativity of parents, and occupation. A total of 13,552 certificates of burial were considered to represent decedents that were Jews, and of these, 1,248 represented persons who at the time of their death resided in the 16 census tracts. In that year, however, there were 72 death certificates without street addresses, and 220 non-resident Jewish decedents who died in New York City. The latter were counted to make up for those New York Jewish decedents who were buried out of town during that year, and of which deaths no record was kept in the City of New York, and it was assumed that the one parralleled the other. Of these 292 deaths, 26 on the basis of percentages were applied to the 16 tracts studied, making a total of 1,274 Jewish deaths in 1925 and in the 16 tracts having a population calculated at 152,327 Jews, or a crude death rate of 7.91. Assuming that these 16 tracts with a population of 152,000 represented a true sample of the remaining 3,000 census tracts not studied, a death rate of 7.91 was accepted for the entire city, and the Jewish population of the City of New York was then estimated on that basis.

The principal weakness of this procedure is found in the sample. The sponsors of this study did not indicate the numbers of the 16 tracts chosen, so that a detailed examination of the sample cannot be made. However, as stated above, the selected 16 tracts of Manhattan, Bronx and Brooklyn, had a total population of over 206,000 or an average of 12,875 persons, compared with an average population of 2,893 persons for the 1,664 remaining tracts of these boroughs in 1925. (Laidlaw's "Population of the

City of New York, 1890-1930") Further, these selected tracts had 150,000 Jews or 75% of the total population. Evidently the tracts chosen were 16 densely settled districts which probably had a large number of foreign-born residents. The sponsors of the investigation did not explain why these few tracts were considered by them a representative sample of the city as a whole, as far as death rates were concerned.

2. Other Vital Statistics Methods.- Like the deaths records, those of marriages, or of births can be utilized to estimate the number of Jews residing in a city or district. In fact, recently an estimate of the Jews of the City of London, England, was made on the basis of infant mortality records. But each of these methods is subject to the criticisms discussed above in the case of the deaths records method.

Chapter 3

School Enrollments Methods

1. The Yom Kippur Absences Methods.- During the past ten years a number of Jewish communities estimated their populations on the basis of the ratio of the number of Jewish children in the public schools to the total Jewish population. The ratio adopted was that of the total number of school children to the total population, and the number of Jewish children in the public schools was determined on the basis of abnormal absences from the schools on the Day of Atonement.

A Jewish community of about 10,000 persons proceeded as follows: Absentee lists for all grammar, high, and junior high schools on the Day of Atonement were obtained from the board of education. The lists represented the actual absentees as prepared by the classroom teachers and the cause of absence was indicated on the lists. Wherever a pupil was marked absent due to a reason other than the holiday, the name was checked against existing lists of members of Jewish organizations, directories, etc., to determine whether the name was that of a Jewish child or not.

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The next step was to reduce this list of Jewish pupils to one of children between the ages of 5 to 14 years by eliminating those classes where the ages ran over 14 years. On the basis of the United States census of 1930, the sponsors of this survey then took the percentage of the population of that age group to the total population of that city, and applied it to the Jewish child population of the ages of 5 to 14, and in this way calculated the Jewish population of that city.

Another Jewish community of about 50,000 persons used the following simple procedure: The number of Jewish children in the schools of that city was determined on the basis of the difference of attendance between that of the Day of Atonement and that of a normal school day, and the percentage of the Jewish to the total school population of the city, was thus established. This percentage was then applied to the total population of that city, and the number of Jewish residents calculated on that basis.

One of the largest Jewish communities recently estimated the Jewish population as follows: The register and the attendance for a normal school day and for the Day of Atonement were secured from all the public schools of that city, except the trade schools, teachers' schools, and continuation schools, and the following formula was used to determine the enrolment of Jewish children in the schools:

Line 1. Register - Normal Day
Line 2. Attendance - Normal Day
Line 3. Register - Day of Atonement
Line 4. Attendance - Day of Atonement
Line 5. Per Cent Attendance - Normal Day (line 2 divided by line 1)
Line 6. Per Cent Attendance - Day of Atonement (line 4 divided by line 3)
Line 7. Correction for Normal Absence (line 6 divided by line 5)
Line 8. Per Cent Abnormal Absence (100% minus line 7)
Line 9. Abnormal Absence (line 3 multiplied by line 8)
Line 10. Correction for Non-Jewish Absences (2.5% of line 9)
Line 11. Jewish Enrolment (line 9 minus line 10)

The register of the elementary schools was then distributed by public school administration districts and the proportion of Jewish children of the total public school enrolment determined for each district. The next step was to obtain the age distribution of Jewish children attending the public school system, as follows: The elementary schools of the city were divided into 11 classes: Public schools having no Jewish children, those having from 1 to 10%, from 11 to 20%, from 21 to 30%, etc. By using the age-grade tables of the individual public schools, it was found that one school having between 90% to 100% Jewish children varied from the age-grade distribution for the city as a whole, but not so the other classes of schools. It was therefore assumed that the age distribution of the Jewish children was "practically about the same"

as for the city as a whole, and the number of Jewish children of each age group was thus determined. The next step was to examine the results of the last annual city census of children of school age. The census included all the children between the ages of 6 to 15, and of the total number of children enumerated, the census showed, 68% were enrolled in the public schools, 24% in parochial schools, 3% in private schools, 3% were awaiting admission to school, 2% were out of school as employed or attending continuation school, or being mentally or physically incapacitated. To eliminate disturbing elements, the sponsors of the study decided to work only with the age-group of 7 to 12. Based partly on percentages and partly on knowledge of the Jewish situation of that city, a small number of children was added to the number of Jewish children aged 7 to 12 attending public school, to account for the children of that age-group attending private schools or not attending school at all, and in this way the total Jewish child population of 7 to 12 years of age was determined for that city. On the basis of the last federal census the ratio of children of 7 to 12 years to the total population of that city was established. This ratio was then applied to the number of Jewish children of the same age-group and the total Jewish population of that city was thus estimated. The distribution of the total Jewish population by public school districts was similarly calculated.

Another one of the largest Jewish communities of the country, estimated its Jewish population as follows: The enrollment of Jewish school children in the city's grammar, high, and junior high schools, was determined on the basis of absences on the Day of Atonement. A compilation was then made of the community area and census tracts which each school district comprised, and the Jewish school population of each school district was apportioned into community areas and census tracts on the basis of the relationship of the total population of each unit to the total population of the school district. The Jewish population of each high and junior high school was apportioned among the public schools contributing to it on the basis of percentages; and corrected Jewish school population totals were thus obtained for each public grammar school district. These totals were distributed among the geographic units within the school districts; and each unit then obtained, on the basis of percentages, its share of the number of Jewish pupils enrolled in the continuation schools, in schools for crippled children, and in all other schools which served more than one area. The Jewish population of the city was finally calculated on the basis of the Jewish school population, by applying the known ratio of the total number of children in the public schools aged 5 to 14 to the total population of that city; and a similar procedure was followed to estimate the Jewish population in the community areas and census tracts of that city.

The last two paragraphs show the use of the so-called Yom Kippur method designed to enumerate the Jewish population of a city by

districts and, in one case, to determine also the age distribution of Jewish children. The Yom Kippur method, however, lends itself to a more simple procedure, which in the opinion of the writer, is less open to objection. The principal weakness of this method lies in the fact that it assumes that the ratio of children of a certain age to the total population of the city is applicable to the Jewish population of that city, which assumption should be proved in each case. In the opinion of the writer, this difficulty cannot be overcome, by an investigation to establish the extent of similarity of the age distribution of the Jewish school children to the non-Jewish school children. The use of this method in small Jewish communities is especially open to objection.

2. The Yom Kippur Absences and Sample Canvass Method.- In the case of the City of New York, and also in other large Jewish communities, it may be advisable to estimate the Jewish population on the basis of Yom Kippur absences, after we determine the ratio of the number of Jewish school children to the total Jewish population, and, if possible, the sex and age distribution of the Jewish population, as follows:

Of the 600 public school districts of the City of New York about 250 have 25% or more Jewish children, and 75% of the Jews of the city seem to reside in these districts. These 250 districts may further be estimated to have 730,000 of the 1,750,000 households enumerated in the New York Real Inventory of 1934, and to have a total population of 2,900,000, of which about 1,500,000 or 51% are Jews. In order to secure a representative sample for a study of the ratio of the Jewish school population to the total number of Jews and of the sex and age distribution, it will be advisable to use the schedules of the New York Real Inventory of 1934. For our purpose it will suffice to study a 1% sample. Since the districts to be covered are but 50% Jewish it will be necessary to start with 2% of the schedules of these school districts, or a total of 15,000 schedules. Of these about 5% or 750, would probably be thrown out as Negro or Italian, and about 14,250 would be canvassed with

a view to determining the ratio of the Jewish school population and the sex and age distribution of the Jews residing in the 250 school districts having 75% of the total Jewish population of the city. A sample of 1,000 Jewish families may then be taken from the remaining school districts with a low density of Jews. The findings of the samples, would then be applied to the city as a whole to determine the ratio of school children and the distribution by sex and age of the Jewish population of the City of New York, and the total number of Jews of the City of New York would finally be calculated by the Yom Kippur absences methods.

The schedule may cover the composition of the household by sex and age, number of children attending public or junior high school and those attending Jewish schools, occupation, and affiliation with Jewish organizations.

In other cities, the records of the utilities might be used in place of those of the Real Inventory of 1934.

Chapter 4

Sampling Methods

During recent years, no attempt was made to utilize sampling methods in communal census undertakings. In 1926-1927, this writer for the first time used sampling in his national census undertaking of estimating the number of rural places and of small urban places that had or did not have Jewish inhabitants in that year, and the number of Jews that those places had in that year.

1. The City-Wide Sample Canvass.- In some cities, especially in those places where Yom Kippur absences data are not available, the number of Jews may be determined on the basis of a canvass of a sample of the population of the city.

The city is zoned, and arrangements are made with one of the utilities for the use of the records of their subscribers solely for the

purpose of selecting a random sample of names. Assuming that the records of the cooking gas utilities are used - and these are to be preferred, every tenth name is taken for study, and in a city of 200,000 cooking gas meter holders, for example, 20,000 gas meter holders are thus selected. Each of these "kitchen units" is then visited primarily for determining the number of persons in each "unit," and whether these are Jews or not. The total number of Jews of the city may then be calculated on the basis of the percentage of Jews found in the sample studied.

The sample would be taken, as stated above, after the city has been zoned into districts. This zoning is of great importance in large cities such as, Los Angeles, Calif., 1,240,000, including 65,000 Jews, or Seattle, Wash., 365,000, including but 6,000 Jews, and in small cities with a high percentage of Jews, such as, Atlantic City, N.J. (22% Jews). As a matter of fact, the chief advantage of this proposed method is found in the fact that it lends itself to enumerating the Jewish population of a city, by districts or zones. The schedule would be designed to show the number of members in each household canvassed, and whether these are Jews or not. However, to gain the good-will of cooperating organizations and of the sampled families, it may be necessary to question also church affiliation.

2. The General and the Detailed Sample Canvass Methods.- In large cities the sampling method may prove advisable in cases where considerations of cost prevent the undertaking of exhaustive house-to-house canvassing. In such cases it is advisable first to undertake a general canvass with a view to securing the names of all the heads of the Jewish households in the city. This general canvass is followed by a detailed canvass of a large percentage of the households with a view to determining sex, age, affiliation, occupation, etc.

Sampling Methods

The method follows: Conduct, first, a house-to-house canvass to bring out (a) the total number of Jewish households in the city, and (b) the name and address of the head of each Jewish household in the city. This house-to-house general family canvass can be made by volunteer canvassers in a very short time.

The next step involves a detailed canvass of Jewish families. The several thousands of cards collected during the general canvass, are arranged by street and number, and every fifth card removed. The removed cards, representing a 20% sample of the total, are set aside for a detailed canvass to bring out the information on sex and age, affiliation, occupation, etc. The total number of Jews is finally calculated on the basis of the 20% sample studied in detail.

Dr. Louis I. Dublin, commenting on this proposed method, suggested to this writer that "the enumerators obtain the number of persons in each household at the time of the first general canvass of Jewish families. This additional information should not be particularly difficult to obtain at the same time as the canvasser obtains the name and address of the head of the household. In this way, it would be possible to learn the total number of Jewish population in the district directly without need for estimating, as described in your second paragraph. This total may be distributed by sex, age and other particulars according to the findings obtained from the second sampling survey. It would be advisable to make the canvass at some time of the year when most families are in the city."

This method is especially feasible in the case of a city where a large portion of the Jewish community resides in one or two districts while the rest of the Jewish inhabitants are scattered in small numbers in the remaining districts of the city. The densely populated district or districts, under these circumstances, may be enumerated by the sample canvass method, described above, while the sparsely populated districts are enumerated by the deaths records method (see above). The combined sums of the densely populated districts and of those that are sparsely populated, represent the total number of Jews of the city.

* * *

The large group of Jewish communities of 500 persons or less, it may be stated in conclusion, may well be enumerated by means of actual

counts in each community, or by the uncanvassed or partly canvassed list, discussed above. The communities of 500 to 2,000 Jews often can be enumerated by the canvassed master list method, specifically with a view to determining the composition of the families or the households; while Jewish communities of 2,000 to 8,000 persons, as a rule, may be enumerated by means of the master list and selected areas canvass method, described above. As for the large communities, the choice of census methods would be governed no doubt by the scope of the census, the size of the funds available for the undertaking, and the experience of the local directors of the undertaking. On the whole, the methods described above under the family canvass methods, are suitable for the smaller cities, while those described in the chapters on methods based on vital statistics records, school enrollment records, and sampling methods, are designed for the larger Jewish communities.

Notes

1. See Bureau of Jewish Social Research. The Jewish Population of New York City. New York, 1928.

2. See H.S. Linfield. The Jews of the United States. New York, 1929, p74-76.

3. In the case of the City of New York and a few other cities, enumerated by census tracts in the population census of 1930, it will be advisable to study the Jewish population by census tracts or multiples of these, wherever possible.

4. See H. S. Linfield. The Jews of the United States. New York, 1929, p69-72.

5. One or more persons using the facilities of a kitchen which is provided with a cooking gas meter, is a "kitchen unit" irrespective of the number of "families" that use it.

Appendix

Schedules Used in Recent Communal Censuses of Jews

The schedule used in a population count of a Jewish community must take into consideration the needs of the community at the time of the census, as explained in the introduction to this monograph, in addition to seeking to determine the number of Jews. Next to the objective, the schedule maker must consider the question of competent local direction and especially the question as to whether the canvass is to be made by volunteers or paid workers. In the pages that follow the writer reproduces copies of the principal schedules used in recent communal censuses, to serve as a guide to the schedule maker.

Schedules A to D were used by Jewish communities in canvassing on the bases of master lists, Schedules E to L were used by church federations or by councils of religious education in house-to-house religious affiliation censuses. A detailed schedule requiring a sheet 22 inches long together with instructions to the enumerators, adapted from the United States Bureau of the Census 1930 Instructions to Enumerators, covering several pages, is found in the "Memorandum on the Census Method of Gathering Jewish Population Data in Small Communities," issued by the National Council of Jewish Federations, in November 1935.

Schedule A

Date	Address							
Parents	Place of Birth	Date of Birth	Citizen	Date of Arrival	Church Sunday School	School Occupation	Contribution	Affiliation
F.								
M.								
Children								
Others								

Schedule B

Family Name							
Names	Year of Birth	Married	Birth Place	Years in U.S.	Nat'l or 1st Papers	Occupation School grade	Temple
Others in Family							
Own Home	Bus. Add.					Phone No.	

Schedule C
Obverse

Name _____ Address _____

Married or Single _____ Wife's Name _____

Are you a citizen of the United States?

A SURVEY OF THE JEWISH POPULATION OF CITY

	Children		Children Attending School						Hebrew School Religious School Sunday School Jewish School (name of school)	
		Male or Female	Elementary (Give name of school)	Phys. Cond'n	Age	Grade	High School (Name of school)	Grade		
1										
2										
3										
4										
5										
6										
7										
8										

Work after school-Give Name of occupation	Children in occupations Give name of child	Children not in Residence, if at school Give name of school

*A - Perfect; B - Good; C - Fair; D - Poor

JEWISH CONGREGATIONS AND SOCIETIES
(If Officer Name Office)

Name of Society		Children	
Man	Wife	Name of Child	Name of Society

Remarks:	Name special Jewish Activities that you wish to have promoted

Are you in favor of a modern building for a Jewish Community Center for (City)

Schedule C
Reverse

Ward _____
List No. _____
Enumerator _____

Schedule D

(CITY) RELIGIOUS AFFILIATION CENSUS

		Names of Persons of Household (Specify by 1st name	Sex (M or F)	Relat'n (Husband, Wife, son, etc.)	Age (in complete yrs.)	Education		Citizenship (N.B., 1 P., 2 P., none)	Yrs. in N.C.	Type of Business or Industry	Occupation (if in school Enter P.S. H.S. or College)	Name of Firm or Principal Owner of Business
						General (P.S. H.S., Col.)	Jewish (S.S. W.S., P.I., none)					
Members of Household (include Jewish Boarders & children at school)	1. Head: _____											
	Home Address: _____											
	Bus. Address: _____											
	2											
	3											
	4											
	5											
	6											
Sons & Dau'trs not residing at home	7											
	8											
	9											

Affiliation With Jewish Organizations

(Enter name of congregation and of every other Jewish Organization of which each person is a member)

1 _____
2 _____
3 _____
4 _____
5 _____
6 _____

If household has more than six (6) members, use another sheet. Use other side of sheet for additional information. - Jewish Statistical Bureau, 125 East 85th St., New York, N. Y.

Schedule E

HOUSEHOLD VISITATION METROPOLITAN CHURCH SURVEY OF CITY - The Church Federation

House Flat No. Front Front Rear Owner Tenant Rear	No.		U.S.Census-1920 Ward No. Enumeration District No.
Family Name	W / C	Church	Survey District No. Block No.

Adults, Title and Initial 24 years of age or over	Occupation	Member	Attends	Prefers	Sunday School
Father					
Mother					
Relative					
Children over 24 years					
Children under 24 yrs. age					
Roomer					
Servant					

Use Reverse side for Excess Information Requests, etc. - Date Capt (signed)

Schedule F

Family Name		Address		White		District No.	
				Negro		Ward No.	
				Other		Date	

	Age	Where Born	Faith or Denomination	Membership Where	Attendance Where	Church Preference	SS Attendance
Mr.							
Mrs.							
Children							
Others in Home							

Worker's Name Address Church

Indicate ages of adults by Y-M-O (City) - Council of Churches

Schedule G

FEDERATION OF CHURCHES (CITY)
SURVEY of Date

Address _____
Family Name _____
Members of the Family _____
F _____
M _____
YP _____
B _____
G _____

Religious Affiliations:
Membership:
P ___ RC ___ J ___ Other ___
F _____
M _____
YB _____
B _____
G _____
Church Interest

Other Residents in the Home
1 _____
2 _____
3 _____
4 _____
5 _____

Religious Affiliations:
P RC J Other Membership
1.
2.
3.
4.
5.

Comment:

Visitor

Schedule H

Survey Card
House Dist. No.
Street Kind of House
Avenue No. Block No.

Family Name _____ Number in Family _____

Member What Church Here _____ Elsewhere _____

If Not Member What Church Prefer Here? _____

Number Children Under 12 years _____ Attend What S.S. _____
Over 12 years _____

How Long in Section? _____ Expect to Move? _____

Signature of Worker _____

Church _____
Survey Dept. (City)

Schedule I

Community Survey Card
The (City) Federation of Churches

Name _____

Address _____

Number of Adults _____ Number of Children _____

Church preference _____

How often do adults attend Church _____

How often do children attend Sunday School _____

How long resident in present house ____ Do you own your home ____

Nationality _____

White or colored _____

Schedule J

Survey Card

CITY FEDERATION OF CHURCHES

Name _____

Address _____

Number of Adults _____

Number of Children _____

What Denomination? _____

Where do you attend church? _____

Do you think this community should have another Protestant Church? _____

Schedule K

Interchurch Survey of _____

Name _____

Address _____

Adults _____ Children _____

How many communicant church members _____

What denomination _____ where _____

What church do you attend _____ where _____

Do you think this community should have a new church _____

Schedule L

Date _____ Worker _____ Number _____

Name _____ Father _____ Mother _____ Nat. _____

Street and Number _____ Floor _____ Length of Residence _____

Owner or Renter _____ Satisfied here _____

Own a car _____ Own a radio _____

Does family use library facilities _____ To what extent _____

Magazine and papers read _____

First name of each in family					
Relationship					
Age					
Trade or profession					
Employment					
School grade completed					
Now in school					
Baptized					
Member what church					
Attend what church					
How often					
Contribute to church					
Contribute to Community Chest					
Church preference					
Attend Church School					
How often					
Active in Church Why or Why not					
Lodges or clubs					
Mtgs. attended monthly					
Movies. How often					
Parties and dances					
Where and how often					
Play or sing					
What would make our community a better place to live in?					
Remarks					

Photomount
Pamphlet
Binder
Gaylord Bros., Inc.
Makers
Syracuse, N.Y.
Pat. No. 877188

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